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ERRATA

- Page 20. For **Rawlinson**, Sir Henry Creswell, read **Rawlinson**, Sir Henry Creswicke.
- Page 26. Ibid.
- Page 32. Invert the last two lines of the second column.
- Page 78. The entry under **Hukk**, Meer Musharraḥ ul-, should read **Musharraḥ-ul-Hukk**, Muhammad.
- The entry under **Isfahānī**, Saïd Ahmad Hâtif, should read **Hâtif Isfahānī**, Ahmad.

PREFATORY NOTE

BY DR. RICHARD GOTTHEIL

CHIEF OF THE ORIENTAL DIVISION IN THE NEW YORK PUBLIC LIBRARY

It was a Persian poet who dared to say of his own poetry:

"The beauty of these verses baffles praise
What guide is needed to the solar blaze?
Extol that artist by whose pencil's aid
The virgin thought so richly is arrayed;
By me as by none else are secrets sung,
No pearls of poesy like mine are strung."

He had the true poet's conceit; and the world has echoed his sentiment by cherishing the product — not only of his muse, but of that of his brethren in tongue. Of all the oriental literatures which are cultivated here in the West, none has made such an impression upon the lovers of true verse in all times as has that which came from old Iran. Whether it be the epic of the Persian Homer, Firdausi; the romance of Nizami; the didactic poetry of Saadi and Hafiz; or the love-songs of Jami — they have been equally read and cherished. In their word-paintings, the Persians have sufficiently shown their fondness for the beautiful. The people's love of romance and their attention to bold adventure are reflected in their literature. The old Hebrew may have been more stern in his demand for moral depth; the Arab more stately in his descriptions of desert life. The Persian touches us nearer to the bone. In his foibles and humors he is a simple man among men, and awakens in us all a responsive chord. And when he soars far up into the sky and talks of mystic things which bewilder our sense of reality, he carries us away by his boldness and by the audacity of his thought, so that we feel with his own Jalal al-din Rumi:

"Union exists beyond all thought and speech
Between Great Allah and the Soul of Each."

But just as much as Persia's literature delights the soul that reads, so does its art fascinate the sight. It is this art that has planted the rose-garden in our very living-rooms and has turned our carpets and our rugs from their prosaic use as utilitarian covers into pictures of nature, whose liveliness and freshness greet us at all times of the year. Its miniaturists have shown a delicacy in drawing and a spiritedness in coloring which have placed them in the forefront of their craft and have given a value to the scraps of paper upon which they worked that has made them worth much more than their weight in gold.

Persia has an additional claim upon our attention. It is here that the Semite and the Aryan met, taking the best from each one of his two forbears. Aryan speech became clothed in Semitic garb — a fitting symbol of this dual personality. It is here, too, that the three religious systems took their rise which have had a permanent influence upon the world's thought — Mithra-worship, Zoroastrianism and Babism, with its later development into Behaism. The profound effect Persian mysticism has had on the very Mohammedanism that overran its power shows the strength and the virility of the Persian mind. How many centuries of the curious have found delight in the occult wisdom of Omar Khayyam?

The collection in The New York Public Library represents all these various phases of Persian life and thought — from the earliest times of which we have record down to our own day. In gathering it, no attempt at completeness has been made. It was to be representative and nothing more. Attention is called to the note heading page one, which indicates some subjects which have already been treated in previous bulletins and in connection with other lists. It is a pleasant duty to thank Mr. A. Freidus for contributing a section on the Jews in Persia.

LIST OF WORKS IN THE NEW YORK PUBLIC LIBRARY RELATING TO PERSIA

COMPILED BY IDA A. PRATT, UNDER DIRECTION OF DR. RICHARD GOTTHEIL

This list does not include works on the Persian language, a list of which was published in the Bulletin, June, 1909; neither does it include works on Muhammadanism, listed in April, 1911, nor Numismatics, listed in February, 1914.

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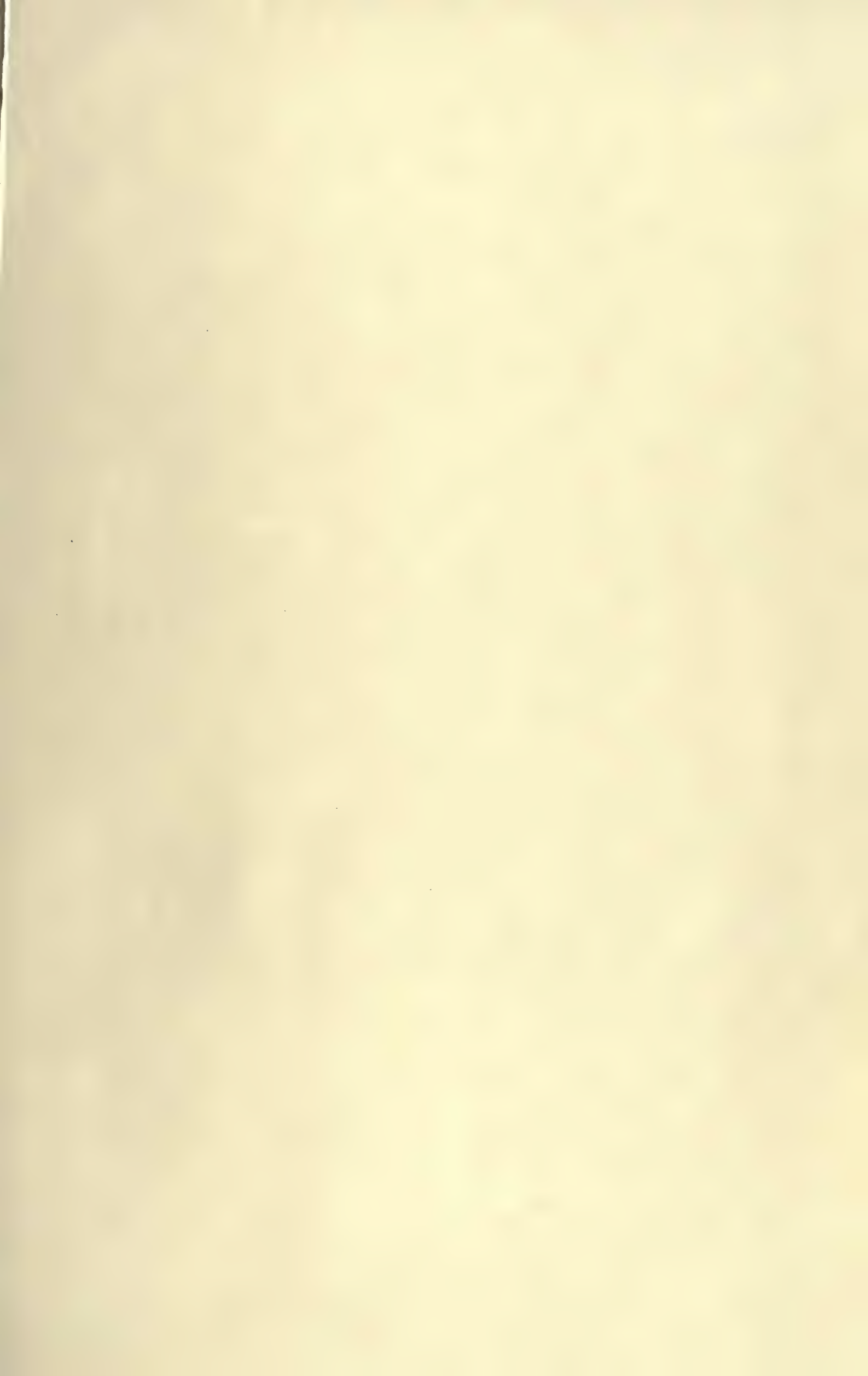
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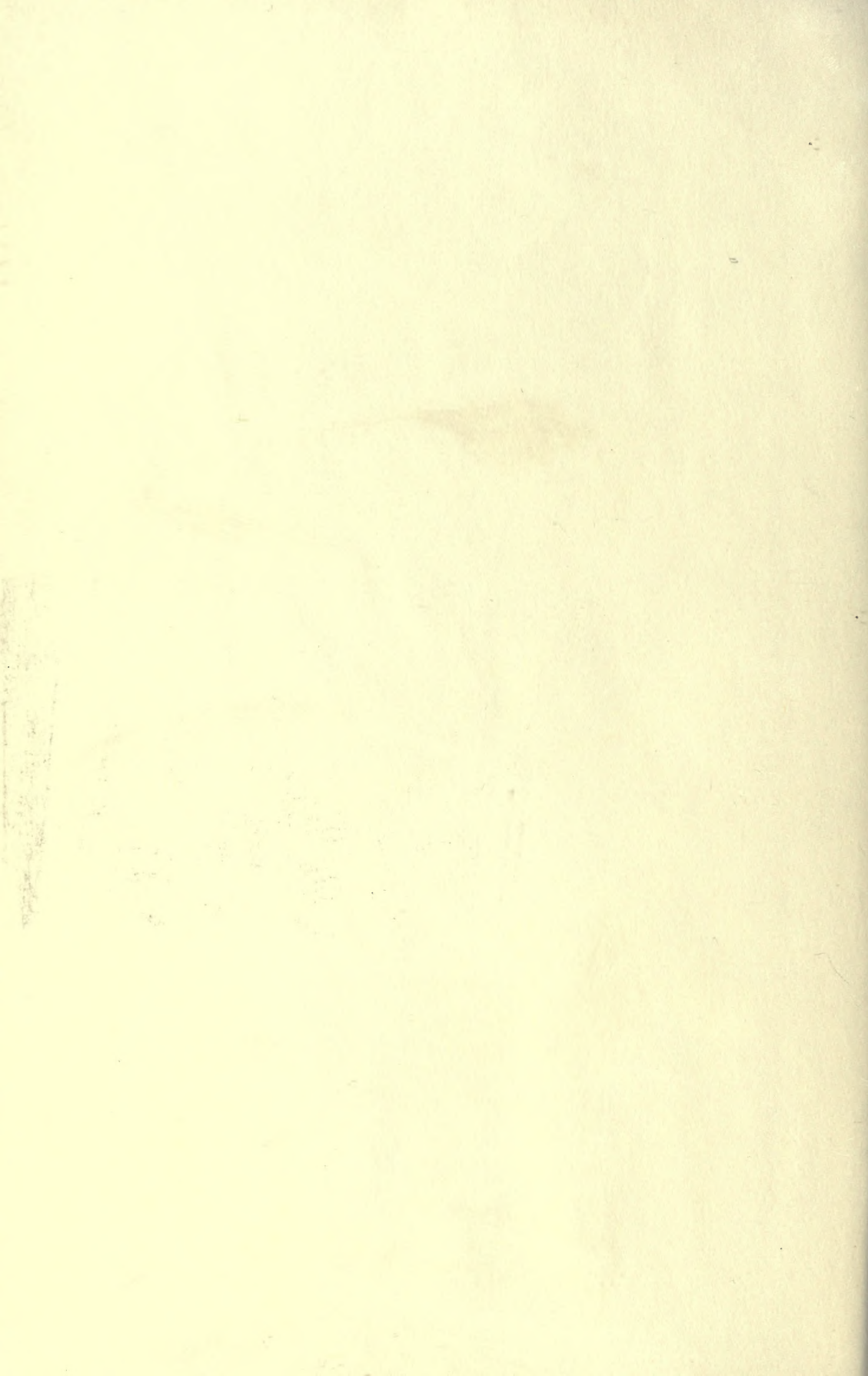
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